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MONSIGNOR CORCORAN.

THERE are moments in life when we lose years. So there are lives which, passing away from earth, carry with them a whole generation of thoughts and feelings and confident hopes, the promise of many and great labors. One such life was that of Monsignor Corcoran. Like the tree, to which Holy Scripture compares the just man, he spread his beneficent branches over many who were hardly conscious of the protecting presence, until one morning they found it plucked up by the root, lying prostrate, no more to grace the earth. "Arborem quam vidisti, sublimem atque robustam, ubi nunc"—they have taken it away. It was a silent power, but it was a power withal, for it had helped the thoughts of those who sat at its foot by the gentle whispering in its branches; it had told us the time of day by the mute projection of its shade beneath the sun; it had tempered the burning rays and broken the autumn showers, and the music in its branches had been altogether such a help to every one around, that the empty spot and the hollow place where it once stood creates a feeling of desolation. Plant there another tree—it will take years to grow, and those who cherish the old associations will be weary then with the toil and the heat and the long waiting. Such must in varying measure be the feelings of those among

whom Dr. Corcoran lived and to whom he has been a help. They are a large number, Levites of the temple from north to south, to whom his venerable presence—even had he never taught by word or letter—must have been a power for good, an image that will live with them like a guardian angel throughout their priestly career, unless, indeed, they be dead to all nobler impressions. Each of these represents an army of Christians, subject to their teaching. They cover half a century of time, not counting the future results of their labor. And there are others who knew the "learned Doctor" only in name. They, too, will feel an interest in the man who was a pioneer in the ways which they now walk. Our sketch of his life is intended for all. It is not the panegyric of a saint, such as we read of among the canonized heroes of faith. It were exaggeration to say Mgr. Corcoran had none of our common faults, but we could hardly remember them, even if we labored to do so, for death has left us only the beautiful remembrance of his gifts and his goodness. It is in these that we look for a lesson which the lips that in life shrank from self-commendation, now sealed in death, preach in the remembered example of his childlike faith, his unbroken loyalty to Holy Church, the charming modesty of his ways, all the more striking from the extensive knowledge which made him the planter of many a laurel that has gracefully decked the brows of others.

EARLY EDUCATION.

Born in Charleston, on the 30th of March, 1820, James Andrew Corcoran lost his father at a very early age. A devout mother trained his young heart into the ways of Christian piety. Often have we heard him affectionately refer to her as if in playful reproof, because she used to call the young stripling, fond of Indian tales, to read at her knee from Father Nieremberg's "Temporal and Eternal" and Butler's "Lives of the Saints," which were then issued in single numbers. He was a delicate boy and at the age of seven passed through a

severe sickness. "I was quite young, and sick (very sick, so that the doctor felt my pulse once and pronounced me dead) at the time;[1] but I remember well my mother and the rest of the family, who had been at the funeral, coming home and describing it, and telling amongst other things how during the service a little white bird (a canary or nonpareil, perhaps) flew into the church and perched upon the cornice and remained there during the whole of the ceremonial." Afterwards he became more robust and is remembered during his boyhood years at Dr. England's select school "as a stout little fellow, genial, pleasant, and always kind to all who knew him." At the school he seems to have been remarkable for his proficiency in Greek. Mr. Burns, at that time his teacher, is said to have frequently remarked that "the young prodigy knew as much Greek as many who had studied the language for twenty years." Upon the death of his mother, who had kept a modest store in King Street, the boy was placed under the care of a maternal aunt, Miss Elizabeth Bartley, who afterwards became a religious of the order of Mercy and died with the reputation of a saint. In 1834, when James was nearly fourteen years old, Bishop England determined to send him to Rome, for it was already apparent that the boy united remarkable intellectual talent to that gentle and docile piety which distinguished him throughout later life. There was sent with him a young student of St. John's Seminary, Charleston, the late Bishop P. N. Lynch of that See, whom the venerable Father O'Neill of Savannah had recommended on account of his brilliant talent. After a long journey through the Straits of Gibraltar they arrived safe at the Eternal City. Rome offered at this time exceptional opportunities to the foreign student in the possession as professors at the Propaganda of men about whom we read, yet who seem to us like historical visions, with their semblance never to be realized again. Mezzofanti, the humble and amiable canon, who, as

[1] He is speaking of the death of Bishop England's sister, in the autumn of 1827. (Catholicity in the Carolinas and Georgia. By Dr. J. J. O'Connell, p. 150).

has been said, might have frustrated the confusion of tongues at Babel, whom the Duke of Tuscany, the Emperors Joseph and Napoleon had vainly tried to entice to their courts because of his prodigious mastery of nearly every known language, the timid young professor whom Pius VII could not persuade to give up his laborious life at Bologna, where he taught twelve hours every day, both at the University and privately, besides devoting himself to the service of the sick, and the strangers in the confessional—had at length followed the definite call of Gregory XVI to Rome. It was not long before he noticed the young American who had a tendency for the study of languages, for Mezzofanti was at home in the halls of the Propaganda, among the students of every nation. He was the only man in Rome, indeed most likely in the world, who understood the fifty-two "welcomes" to the new born Saviour of the nations, made in as many languages by the alumni of this college on the feast of the Epiphany of 1847, in presence of the literary elite of classic Rome. As librarian of the Vaticana he needed the help[1] of foreign students, and we are not surprised that the wonderful little cardinal should have fixed upon young Giacomo for this purpose. To the latter it was a double education. To live among books is to create a growing thirst for knowledge, with all that may satisfy it at hand. But to live amid literary treasures of the most varied kind, and to learn their use under the guidance of a man like Mezzofanti, by nature kind and accessible, of saintly character and zealous for the promotion of true knowledge among the young, must be accounted under all circumstances an unusual privilege. It is well known that Cardinal Mezzofanti had a particular predilection for the Semitic languages. As early as at the age of twenty-three he had taught Arabic and shortly after Hebrew, Syriac, and Chaldee at the University of Bologna. We can trace a similar preference in Dr. Corcoran, who, no doubt, had gained it from his master,

[1] There were, at the time, two regular assistant librarians and nine secretaries occupied in the service of the Vatican Library.

whom he admired even more as a saintly priest than as the learned scholar. Throughout his later years Dr. Corcoran made use of the Syriac language almost exclusively in his private and literary memoranda. His "judgments" made at the time of the examinations, his library notes, little devotional exercises, and what might be called his journal, all these are written for the most part in Syriac. Of all his classes he was usually most anxious about the Syriac, although it was an optional class and consisted only of students selected by the principal teacher of the class as the most gifted. There was, of course, every opportunity given at the college for learning the modern languages, Chinese among the number, and to which he seems to have been devoted for a short time. His Italian, we are told, was singularly pure, and the same can probably be said of his French. We can testify to his thorough knowledge of German, its literature as well as its grammar. And not only was he surprisingly familiar with the conversational and literary language of the pure Saxon or high-German, but he knew the various dialects, which, as is well known, differ in many cases so completely from the book-language as to be wholly unintelligible to the German scholar untrained in them. We have heard him say that Mgr. De Reisach, who afterwards became cardinal, being rector of the Propaganda at that time, largely fostered this taste for the polite literature of his own country among those in the house who showed any inclination for the study of German.

Among the students who were at the Propaganda at this time was the late Archbishop of Philadelphia, James Wood, who for a time was his prefect. Another who still survives is the present Bishop of Scranton, the Rt. Rev. Dr. O'Hara. There rises before our mind, among others, the beautiful, open face of a young Spanish student,—the Benjamino, we fancy, of the college, for he was by nearly two years the junior of James Corcoran,—Giovanni Scandella, bosom friend of our Giacomo, alike to each other in their love for books, their high appreciation of t eir vocation, and their fidelity to

each other. They met each other but once after those college days, but Dr. Corcoran cherished with fond affection the memory of his friend, long after he was dead. At the early age of thirty five Dr. Scandella was appointed Vicar Apostolic of Gibraltar, at that time a most trying position, on account of perpetual feuds between the civil and ecclesiastical authorities at that place. As such we meet him at the Vatican Council, with a face still bearing the innocent frankness of boyhood. This youth had shared with Dr. Corcoran the familiar friendship of Mezzofanti, at the Library of the Vatican. We should also mention the subsequent rector of the Urban College, Philip Tancioni, for whom he always had the highest veneration. There were other men, great then, or who became so afterwards, and of whom we have frequently heard Monsignor speak, but we cannot dwell upon them in this brief sketch. One only we may not pass over in silence, for, like Mezzofanti, he seems to have exercised a decided influence upon our talented alumnus. This was the "venerable servant of God," Vincenzo Palotti, whose sanctity was even then causing men to stop in the streets, and gaze, and speak beneath their breath, "Ecco il santo!" Padre Vincenzo was still in the vigor of his manhood, though bent from the habitual inward look and the recognition of what was earthly in him. Whilst everybody spoke of his miracles, his wonderful cures, his superhuman penetration and gift of reading the secrets of men's hearts, he alone seemed ignorant of the things which all Rome knew. For a number of years he had been, and was still, the regular confessor of the students in the various foreign colleges of the city; for Padre Palotti was a learned man, and member of the principal theological academies. Often, when meeting Giacomo in the corridors of the college, did he lay his hand on the young student's head in silent benison. Once, when the weekly penitent had made an all too cursory examination of his conscience, Padre Vincenzo, at the end of the confession, bade him think.—"No more?" "No more, Padre mio."—"Reflect, on Thursday

last, at the hour of chaplet?—And, oh, there flashed upon the penitent youth the recollection that he and his companion had whiled away the slow hour of prayer in thoughtless marking of figures, with their beads, upon the bench before them. We have heard him say that the boys often suspected Olive (Olaf), the prefect, of having told their little tricks and peccadilloes to Father Palotti. But there was another explanation, which dawned upon them as time revealed but too clearly that the saintly confessor could read the heart with that singular surety which comes from the practice of the confessional when united to extraordinary sanctity of life. The biographer of the Venerable Fr. Palotti, Raphael Melia, his disciple and friend, tells us that the saint used to spend entire days at the Urban College, interesting himself in the particular work of each student, walking in their midst, and teaching them just as St. Philip de Neri had done with his students, in the Garden of San Onofrio. Was it any wonder that, under such influences as these, the characteristics which those who knew Mgr. Corcoran in his daily life so much admired should have developed into charming habits? Knowledge was easy to him by a gift of nature, but here he drank in wisdom with the very air he breathed, in the voices he daily heard, and the things which he saw continually before him.

His soul was keenly alive to the charms of art and poetry. He has left scrap-books of those days which contain many poetic gems, selected from different nations, and some original attempts. Familiar with the subject of music, both as a science and an art, he would readily take up any of the beautiful melodies of the Italian composers of the last generation, and carry it on with the lovely enthusiasm of a child, raising his hands and face aloft, as if filling with the sentiment which the air inspired. We are told that in earlier years he played the violoncello with singular power. Of the masterpieces in painting and sculpture he had, likewise, a keen relish. Many a day he had watched the devout Overbeck at his easel, painting, like Fra Angelico, with his heart's vision in Paradise. He had occasion

to admire—and often spoke of it—the Michael Angelesque strength of Thorwaldsen, whom he had seen at work, and for whose brusque and honest bluntness he had the more admiration, as he was sure it sheltered a deeply religious soul, perhaps too restless to make him what Overbeck had become under the influence of Christian art. There were, of course, endless other treasures of the same kind, not to speak of those of architecture, which would shape the taste as well as increase the knowledge of our young theologian.

Thus time went on, until one Wednesday morning in December, the feast of St. Thomas the Apostle, 1842, James Andrew was ordained priest, with a number of other candidates, among whom the now Rt. Rev. William O'Hara, Bishop of Scranton. Another year spent in the Holy City, and Dr. Corcoran was summoned home. A new life, altogether different, awaited him.

HOME.

The first Bishop of Charleston, Dr. England, had died in April of the previous year. The Vicar-general of the diocese, Dr. Richard Baker, acted as administrator until Bishop Reynolds was consecrated in the March of 1844. The state of things in the diocese was precarious enough, if we may judge from the new ordinary's first address to his people. The Catholics were widely scattered, extending over three states, with a population of over two million inhabitants. The priests, though almost without exception men of superior education, were few. When, therefore, the diocesan seminary, which had been for a time closed, was re-organized, the professors had to do hard missionary work most of their time, the teaching being done apparently by way of recreation. The young Roman Doctor was appointed to the chairs of Dogmatic Theology and Sacred Scripture, but meanwhile we find him honored in the Directory with the official title "Second Vicar at the Cathedral." Dr. Lynch, whom the reader will remember as the elder companion of James Cor-

coran, when first he went to Rome, had returned to Charleston two years before, with high honors, professed at the Seminary, and become editor of the "U. S. Cath. Miscellany." The latter charge he resigned in 1845, in favor of Dr. Baker, in order to help the Bishop in editing Dr. England's works, and in the meantime he acted as pastor to St. Mary's. Here Dr. Corcoran assisted him for a time in the pastoral charge.[1] In point of fact, they were all doing editor's, professor's, and missionary work, for we still find Dr. Lynch giving, at this time, lectures to the seminarians in ecclesiastical history. Father J. P. Dunn, formerly of Philadelphia, and who had, whilst on a visit in Ireland, been prevailed upon by the Bishop of Charleston to give his services to that diocese, was then rector of the Seminary, but did also regular duty at the Cathedral.

It was no wonder that in those days our Doctor had nothing of the portly appearance of his later years. A lady, then a child of thirteen years, remembers him as a "handsome, gray-eyed, black-haired, slender young student in the Charleston Cathedral." Both he and also Dr. Lynch had still the air of the study hall about them, only that the latter was "thin, pale, and sallow-faced," yet very much liked by the seminarians because of his kindly disposition. Some estimate of the local conditions of things may be formed from the following words in a pastoral letter of Bishop Reynolds, dated January 27, 1846. "The priests on the mission have immense labors, in a sickly climate, and several of them do not receive enough for the necessities of life. The Cathedral," small as it was, having about sixty pews, was "sinking into decay beyond the possibility of repair." The house called the seminary was actually threatening to fall in upon them, but there seems

[1] Cath Magazine, Vol. V., 1846, pag. 52. The Metropolitan Cath. Almanac for 1845, accounting for the preceding year, gives Rev. James A. Corcoran, D. D., pastor of St. Marys. "On Sundays and Holy-days, early mass at 7, and high mass, with sermon at 10.30 A. M. Vespers at 4 P. M. Catechism at 9 A. M. About [illegible] attend.

to have been no board of inspectors for the public safety, and the thing was allowed to remain standing, a constant warning to prepare for death. The whole property, including the Cathedral, the Seminary, and the Bishop's residence, was appraised at nine thousand dollars, which may have easily included the furniture.

Our young professor shifted between St. Mary's and the Cathedral, according as the one or the other seems to have needed his services as curate or assistant editor. It must be remembered that the three Charleston priests were also obliged to attend the missions of Sullivan's Island (regularly every Sunday in summer and every fortnight in winter) and Summerville as well, and occasionally others at a distance. As to the literary work done at this time, there could be no question about the ability of these men. Yet the labor was apparently very discouraging. The *U. S. Cath. Miscellany*, the oldest really Catholic publication in the United States,[1] found it difficult to maintain a list of four hundred paying subscribers. The announcement of the proposed publication of the works of Dr. England, made by Bishop Reynolds in the spring of 1847, with such earnestness and confidence, was met with apathy. "The success or failure of the undertaking," he had written, "rests with the bishops and their clergy of the United States. Is it too much to believe that this very fact promises success?" Towards the end of that year it was found that out of upwards of eight-hundred clergymen to whom the appeal for support of the work had been personally made only eighty-nine in all had responded. To insure the publication required at least twelve-hundred subscribers, of which only one third had been found at that time, many of them not Catholics.[2] Nevertheless, both this work and the *Catholic Miscellany* were kept up, although at a considerable financial sacrifice. The Bishop as well as the clergy who

[1] The first number of this paper was issued on the 2d of June, 1822, under the auspices of Bishop England. In 1843 it was temporarily suspended.

[2] United States Cath. Magazine, vol. V. 1847, pp. 289, 670.

assisted him were thoroughly convinced that the aid of the press was, if not absolutely essential, certainly of paramount importance to their work, it being in many cases the only means of reaching Catholics and keeping alive the spirit of faith, whilst it dispelled much prejudice which arose from misconception of Catholic doctrine on the part of Protestants. Though Dr. Lynch had been originally called as the principal man to share in the undertaking of preparing the writings of Bishop England for publication, there can be no doubt that a large portion of the work fell from the very outset to Dr. Corcoran. "The arrangement and preparation of the whole matter for the press were committed to the Rev. J. A. Corcoran, D.D., and the Rev. N. A. F. Hewit. They cheerfully accepted this labor, and have performed it with a perseverance and ability that require of me a public acknowledgment."[1] Father Hewit, the present venerable superior of the Paulist Fathers in New York, had been but recently ordained, a convert who had sadly disappointed his former clerical brethren, because, whilst they had always considered him the "sincere, amiable, devout, and learned friend of the Church," he had recently perpetrated the awful sin of going over to the Romish schism. He was stationed at the Cathedral with the Revs. Sullivan Lynch and Corcoran, in 1847. The two last mentioned priests had at the same time charge of the seminary, Dr. Lynch succeeding Fr. J. P. Dunn as President, and Dr. Corcoran remaining the sole professor. This position he retained until the seminary was again closed, in 1857. The principal share of the work in publishing Bishops England's writings seems, however, to have eventually fallen upon Father Hewit. After this Dr. Corcoran was sent to aid Dr. Baker in editing the *U. S. Cath. Miscellany*, teaching, and doing pastoral work. Seven years they had thus labored together[2]

[1] Preface to the works of the Rt. Rev. John England.

[2] Dr. Corcoran has paid a beautiful tribute to the memory of this excellent priest in the following classical inscription: Richardo S. Baker, nat. Hib., qui studio Catholicæ religionis propagandæ, quam decennis matre duce amplexus fuerat, in

when, shortly before the death of Bishop Reynolds, in the spring of 1855, Dr. Corcoran was again appointed to the Cathedral, where he remained till November, 1863. We are told that he edited the *Miscellany* for fifteen years, but cannot fix the exact date on which he assumed independent charge of that paper. In the mean time he had acted as secretary in Baltimore to the Provincial Councils of 1855 and 1858.

During 1862 he left Charleston for a time to give help to the plague-stricken people of North Carolina. It was a sad time for the South in those days. Whatever we may hold as to the principle underlying the abolition-question, there can be no doubt that it was not the only cause which operated in bringing about the uprising of the Union and the Confederate states against each other. Many a Southern heart, loyal to the cause of freedom and humanity must have felt that they were called to fight for interests beyond that involved in lightening the yoke of the negro. Abolition, to them at least, meant more than the black man's labor forfeited. It touched not their property only, but it branded their name and that of their fathers as devoid of honor, who had learned by tradition not to account it a crime to own for a lifetime the strength of another, so long as he was treated with justice and humaneness. Allowing that the Northern soldier fought for an idea which was right, and the Southern men for a reality which was a stumbling block to the righteous, the reality would be the stronger incentive and lay deeper hold upon the feelings. To those who are by nature loyal there is no midway. The patriotism of Dr. Corcoran, which was so marked a feature in his character, was a genuine sentiment. Some of the dearest

Americam advectus et sacerdotio initiatus, rei Catholicæ in utraque Carolina tuendæ, augendæ, amplificandæ, laboribus, scriptis, et eximia qua pollebat dicendi facultate strenuam operam navavit. Idem quum hanc ecclesiam S. Mariæ, cujus per quinque fere lustra præpositus fuit, summa cum prudentiæ laude administrasset, post graves diuturni morbi molestias forti pioque animo toleratas, sancte decessit III Kal. Februar. Anno Rep. Salut. MDCCCLXX. natus annos LXIII, m. VII, d. VI. Ne tanti viri doctrina, ingenio, eloquentia, cum paucis conferendi memoria interiret, amici ære conlato titulum cum lacrymis posuerunt.

of his kindred had enlisted and paid the defense of that cause with their lives. It is not surprising, then, that amid the general enthusiasm evoked by the temporary victories of Generals Lee and Jackson, during the summer of 1862, he too felt anxious to take part in the hoped-for liberation. But, though he loved his people and their thoughts and aspirations, though he felt their own eagerness, he had long ago pledged himself to a mission of peace. His time to serve would come. It came when the yellow fever broke out and raged with fearful violence in and around Wilmington. General Beauregard had sent to Charleston for aid. Taking with him a small band of devoted religious, Dr. Corcoran hastened to the spot. What tales of suffering and want have we heard him tell of during that sojourn amid the camps of death. Day by day tramping ankle-deep through the sand, under the broiling sun, from hospital to hovel, over fields or in the boats whither the sick had been dragged for fear of contagion, he wore himself out, strong as he was and in the vigor of his manhood, by the incessant toil; often lying down close by the stricken victims, where they were huddled together in crowds, that they might pour into the ear of the physician of their soul unheard their load of sorrow and of sin. His natural sympathy, his love for the poor people, his deep realization of the worth of faith unto the dying Catholic, for which the true priest would at any time unhesitatingly offer his life, these things alone will tell us how, in spite of his natural disposition for rest and quiet, he labored here, forgetting in the sick and dying the distinction between the "grey and the blue." It is not strange, then, to find in how great veneration he was held among all classes of the people, Confederate or Federal, even during and after the war, in spite of his pronounced sentiments. The negroes had a natural holiday when Massah Corcoran came among them. When a shell, during the bombardment of Charleston, had set fire to his house, the commanding officer immediately sent word to Dr. Corcoran to tell the soldiers what they might save of his things, for it was known he had a

most valuable library, which was, in fact, the only thing he had. He used to relate with a sort of patriotic pride that he never took the oath of allegiance to the Yankee Government. When the other Reverend gentlemen of the city found out that he had escaped the court martial which had been feared in consequence of his refusal, and that he had preached on the Sunday's gospel instead of reading, as had been ordered for the churches, the prescribed declaration of allegiance to the North, the parsons felt somewhat ashamed and indignant; but there was nothing to be done, since order had been given by the officials "not to molest Doctor Corcoran." Once, when in Europe, on his way to or from the Council, he had lost his letter of credit together with other papers. When he applied to the American Consul to obtain the necessary authentication for a duplicate, he was requested to confirm on oath that he was a subject of the U. S. Government. He would not do so under any consideration, and, if I remember right, the matter had to be settled by the interference of a friend, who guaranteed that all was right. But in spite of this every one who knew the Doctor understood that there was neither malice nor bitterness in his patriotism. It was simply his view of loyalty, and that was a virtue with him. He wanted to be no turn-coat, and men who were possessed of breadth of judgment would never refuse him on this account the tribute of honor, which is due to principle and fidelity, whatever form or name it may assume.

Towards the end of the year he had returned to Charleston, but on the death of Father Murphy was appointed as pastor to Wilmington.[1] In the spring of 1864, when Bishop Lynch went to Europe, he appointed Dr. Corcoran Vicar-General of North and South Carolina outside the city of Charleston.

[1] Dr. J. J. O'Connell, in his "Catholicity in the Carolinas and Georgia," says he remained here five years, although the directory from 1860–1866 mentions him as stationed at the Cathedral during all this time, together with Rev's T. J. Sullivan, L. Fillion, and J. Carr. Subsequently he is registered as Vicar-General at Wilmington, with the Rev H. P. Northrop, present Bishop of Charleston, as assistant, Rev. (now Mgr.) Daniel Quigley taking the vacant place at the Cathedral.

The Rev. L. Fillion remained as Vicar-General in the city, and upon his death, in 1865, Dr. Moore was appointed. The object of the division was that in case of the destruction of Charleston which was in a state of siege, the diocese would not remain without an administrator. As it was, it is difficult to say who of the two Vicars, properly speaking, held that office during the absence of the Bishop. The latter city had been proposed as early as 1855 as a separate See, embracing under its jurisdiction the territory of North Carolina, but it was not until twelve years later, in 1868, that the present Cardinal Archbishop of Baltimore was appointed as the first Vicar Apostolic of North Carolina.

The Second Plenary Council of Baltimore opened in the autumn of 1866. It is not, at first sight, easy to estimate the amount of preliminary labor required for such a council. In this case the work was unusual. The enactments were to contain, so to say, the first complete code of canonical legislation for America. Archbishop Spalding, although he could write to Cardinal Cullen: "My whole heart is in the Council," complains of the abundance and difficulty of the work involved, not only in the codification of all previous Baltimore legislation, but in shaping the new decrees, so as to meet the exigencies of so many provinces and dioceses, so differently organized, and so remote from one another, etc. He had found our previous councils, when compared with those of other nations, "very meagre, especially in moral and doctrinal exposition." Not long afterwards, however, he is able to announce that "the doctrinal and pastoral portions of the Council have been drawn up with much labor and care, every quotation having been carefully verified from the original." When we hear on this and other occasions of the verification of quotations, we instinctively think of Dr. Corcoran, who was careful even to a fault in the matter of citing a reference. How much he had to do with the successful accomplishment of the preparatory work in this case appears from a passage in a letter of the Archbishop to Bishop Lynch: "I can

scarcely thank you sufficiently for sending me Dr. Corcoran. His services have indeed been invaluable."[1] During the council itself Dr. Corcoran was theologian and also secretary, together with the present Bishop of Savannah, Dr. T. A. Becker, then of Richmond diocese.

In his journeys North, Doctor Corcoran had not failed to pay a visit to his old friend, Father Dunn, with whom, it will be remembered, he had lived for a time as teacher at the Charleston Seminary. Father J. P. Dunn was originally of Philadelphia, had built a church (St. Philip's, which he defended courageously and successfully during the "know-nothing riots"), and when broken in health had gone back to Ireland. Here Bishop Reynolds had met and prevailed upon him to return and give his services to the Charleston diocese. He still belonged to Philadelphia by right, and here he eventually returned at the request of his Bishop. When the Jesuit Fathers resigned the parish of St. John's,[2] Father Dunn was appointed to succeed in the new administration. He was exceedingly fond of Dr. Corcoran, and not only frequently urged him to come to visit him up North, but sometimes sent him the money to do so, and on one occasion went down to Carolina to bring him up so as "to get him a new suit of clothes." It appears the people in the South, and the good Doctor in particular, were in very straitened circumstances at this time. He was always extremely reluctant to ask any one for money, even when it was due to him, but when the war had reduced most of the people to a wretched condition he did all he could to help them, himself being often under the necessity of asking his friends for a decent meal. It is said that the parish registers of Wilmington present a curious proof of what I have said. When the first Vicar Apostolic arrived there (relata refero) and examined the

[1] Life of Archbishop Spalding, page 302.

[2] The first appointment to St. John's was the Rev. John Brannegan, from the Cathedral, but he can hardly be said to have taken charge. Fr. Dunn had been first in Kellysville and then assistant at St. Theresa's, Philadelphia.

books, he found after many of the names, entered as Baptisms and Marriages, the letters C. N. P. Upon inquiring what this meant, the Doctor explained "Could Not Pay." He certainly was never proof against beggars, even when there was a good reason to suppose they were impostors.

When the Vatican Council opened, the Bishops discussed the question of selecting a representative theologian to accompany them. There seems to have been no hesitation in fixing upon the person who of all others united in himself extensive erudition, unquestionable loyalty to the authority of the Church, and that breadth of mind which alone makes both learning and loyalty of service to the many who would of necessity use their own judgments in the weighty matters to be discussed at the Council. In September, 1868, he left for Rome. Here he was once more to meet the familiar scenes of long ago. Many of the old landmarks, of a quarter of a century before, were gone, still there were those who remembered the gifted young collegian of their own Propaganda days. In the ecclesiastical circles he was of course known. He had faithfully observed the rule of his college, to write every year or two to the Prefect about his status, and thus to keep up a sort of familiar relation with his Urban Alma Mater. His official capacity and services as member of the American Councils were also well known. Accordingly we find him appointed member of the most important congregations. Once more he was in his element. Dr. Hettinger gives us a picture of one of the commissions in which he, as well as Dr. Corcoran, took a leading part. Perhaps it was the first in importance at the Council, viz.: the Commission on Dogmatic Theology. To it belonged the learned Jesuit Perrone, Franzelin, Guiseppe Pecci, at that time professor of philosophy in the University of the Sapienza, Santori, Petacci, the well known historian Alzog, and William Weathers, the English theologian, with a few others hardly less illustrions. But it is needless to dwell on these things, written of elsewhere. An accident, quite intelligible under the circum-

stances, had revived in the Doctor his former zeal for the ancient languages, the study of which had probably been somewhat neglected amid his varied duties in the South. This time, however, he turned to the Sanscrit, with which he had been less familiar up to that time. With wonderful assiduity, for a man of his years and habits, he went over the grammar of the old Hindu idiom, making laborious extracts from its literature and memorizing many passages from Ramayana and the lyric pieces of the Sanscrit, which in later years he would quote with apparently the same delightful appreciation of their beauties as the lines of Virgil or Metastasio, or the songs of the old Syrian Ephrem, all of which he could repeat with marvellous readiness whenever occasion called for an apt passage. Our sketch has grown longer than we had intended or anticipated, and we must here stop this imperfect account of a life which presents so many interesting and instructive features that the reader will pardon our proposing to continue the subject in our next number. We shall have to speak of the last twenty years, revealing something of the interior life, the habits of mind, and a few of those touching traits of character, which, known to the few who lived in more intimate intercourse with him, will unquestionably be appreciated by all who cherish the growth of the Catholic Church in America, in which Monsignor Corcoran played so important although silent a part.

THE FIRST LUSTRUM OF THE CATHOLIC UNIVERSITY.

(*An Historical Review.*)

THE idea of a Pontifical University canonically established in America, which had been strongly advanced by the Fathers of the Second Plenary Council of Baltimore nearly twenty-five years ago, but at that time found to be im-

practicable for many reasons, was not allowed to die out. On the contrary, after having been taken up, developed, and propagated by men at once learned, active, and representing the most progressive element in the Church, it finally found its realization in the action of the Third Plenary Council, which had received an encouraging impulse through the munificent gift of one whose name can never be separated from the foundation of the Catholic University of America, Mary Gwendoline Caldwell. It is true, the "schema" formulated in Rome for the guidance of this Council tended to give a fresh life to the entire work of Christian education in America, and marked, as it were, the beginning of a new epoch in the organization of our scholastic system, which will remain one of the most memorable features of this Council. Its legislation not only provided for the increase of parochial schools, but it established a standard of excellence in their teaching, higher than had been attempted heretofore. It required the "Seminaria majora" to extend their course to two years' study of philosophy instead of one, and to four years of theology instead of two or three. And it went further in securing the higher education of the clergy, by determining to establish a "Seminarium Principale" which would be the great centre of ecclesiastical knowledge in these States. This institution was to receive men who had successfully completed the ordinary seminary course, and priests who, having had some practical experience in missionary work, were desirous of perfecting their knowledge by spending from three to four years in the pursuit of more thorough and profound study in the natural and sacred sciences. It was to be a school whence, in the words of the Council (Cap. III, n. 182), "favente Dei gratia perfecta suo tempore efflorescerent studiorum universitas." Since the conclusion of the Council the word "Seminarium principale" has not been used in this connection, and we now speak simply of "the Catholic University of America." This is the legal title of the new Institution, which was incorporated under this name in

the District of Columbia on the twenty-first day of April, 1887.[1] Proposing to teach the separate branches of the university course, to wit: Theology, Philosophy, Natural Science, Mathematics, History, Belles Lettres, Ancient and Modern Languages, Law and Medicine, it was endowed under the general incorporation act of Congress with power to confer the ordinary academical and honorary degrees, which from a civil point of view places it upon a level with the Universities of Harvard, Yale, and Princeton. The Incorporation act, moreover, states that "the professorships forthwith to be established in said institution are the following: 1st, Moral Theology; 2d, Dogmatic Theology; 3d, Sacred Scripture; 4th, Ecclesiastical History; 5th, Canon Law; 6th, Philosophy; 7th, Physical Science; 8th, Literature. And further professorships for the several branches above-named it is proposed to establish in course of time."

A special commission had been chosen by the Council to arrange the necessary details for carrying into effect the scheme of the University. It originally consisted of His Eminence Cardinal Gibbons, Archbishop of Baltimore; the Most Rev. John J. Williams, Archbishop of Boston; the Most Rev. Michael Heiss, Archbishop of Milwaukee; the Most Rev. Patrick J. Ryan, Archbishop of Philadelphia: the Most Rev. Michael A. Corrigan, Archbishop of New York; the Most Rev. John Ireland, Archbishop (then Bishop) of St. Paul; the Rt. Rev. John L. Spalding, Bishop of Peoria; Mgr. John M. Farley of New York; Mr. Eugene Kelly of New York; Mr. Francis Drexel of Philadelphia, and Mr. Reuben Springer of Cincinnati. The first meeting of this body was held at the residence of His Grace, Archbishop Corrigan, in New York, on the twenty-sixth of January, 1885. His Eminence Card. Gibbons was chosen President, Mgr. Far-

[1] The Incorporation act was originally drawn up on 12 Nov., 1885. On the 19th day of April, 1887, the Trustees appeared before a Public Notary, testifying to the execution of said instrument of writing and acknowledging the same to be their act and deed.

ley Secretary, and Mr. Eugene Kelly Treasurer of the Board. The work done by the Commission during the course of that year testifies to the fact that they fully realized the grave responsibilities devolving upon them.

There were four general meetings of the Board held in 1885, at which the means and methods to be employed in the successful execution of the work were carefully considered. Being assured that the undertaking was feasible, and having agreed upon a definite plan of procedure, the Board sent in October of the following year, 1886, two of their number to Rome. These were Bishops Keane and Ireland. They were to present the result of the deliberations to the Sovereign Pontiff, to obtain his approval and blessing for the undertaking, which now merely awaited the sanction and co-operation of the Head of the Church. The two delegates, worthy representatives of the American episcopate and tried champions of higher Christian education, arrived in Rome, November sixteenth of the same year, bearing letters from the Board, one to His Holiness, Leo XIII., the other to Cardinal Simeoni, prefect of the Propaganda, and head of ecclesiastical affairs in missionary countries. The full text of these letters can be found in the Constitutions of the University, numbers IV and V. In them are set forth the facts already known, the urgent need for America of an institution such as the one proposed, fully in harmony with the desire expressed by the Sovereign Pontiff for higher education, and the means at hand to carry it into effect. "Apud nostrates enim viget, ac in dies diffunditur, illa animorum conditio, quæ, uti persolide in Litteris Tuis Encyclicis demonstrasti, penitiori potissimum veritatis, tum revelatæ tum naturalis, investigatione, sive ex parte populi fidelis, sive præsertim ex parte cleri, contra errores serpentes tutari potest atque in fide roborari; neque ad hoc satis esse instructionem quæ in scholis, collegiis, imo ipsis seminariis ordinariis exhibetur, apud omnes in confesso est. Progressui insuper Ecclesiæ penes nos adeo jam indulsit Deus misericors, ut non tantum necessaria videatur Universi-

tatis alicujus Catholicæ erectio, sed et possibilis etiam absque ullo educationis inferioris dispendio." The scope and plan of the new University was likewise laid down. The Commission, or Board of Directors, with unanimous consent, proposed the Rt. Rev. Bishop of Richmond, Dr. John Joseph Keane, as the most apt person to assume the rectorship of the Institution. This involved, under the present circumstances, much more labor than would have fallen to the lot of an ordinary rector of a university. Hence, by the same letters, the Commission [1] requested His Holiness to relieve Bishop Keane of the administration of his diocese, in order that he might the more completely devote his energies and time to the work of the University. In an official reply to His Eminence, Cardinal Gibbons, made during the following year (April 10, 1887), the Holy Father expressed his high appreciation and approbation of the work thus far accomplished. He counseled further deliberation on certain points, and requested the drawing up of definite Constitutions for the University, to be submitted to the Holy See. There is preserved in the private archives of the University, among other papers, the report of the two delegate Bishops, made to the meeting of the Board, on September 7, 1887. It is a most interesting document, referring in detail to the different conferences which Bishops Keane and Ireland had with the Holy Father on the subject of the University. It is evident from this report that Leo XIII. not only showed the deepest interest in the project, as was to be expected, but that he proved himself conversant with the minutest facts concerning it. All phases of the question, all objections made, and all difficulties foreseen, were well weighed by him, and then his decision was given. He re-

[1] It is noteworthy that these letters bear, besides the signatures of the actual members of the Commission, the names of Peter Rich. Kenrick, Archbishop of St. Louis; Patrick A. Feehan, Archbishop of Chicago; Francis X. Leray, Archbishop of New Orleans; and John B. Salpointe, Archbishop of Santa Fé. These Prelates were in Baltimore at the time of the last meeting for other purposes, but desired to express their united sentiments with the Commission.

quested the delegates to await the arrival of Cardinal Gibbons, who was shortly expected in Rome, in order that the official act of approbation might be given with a certain solemnity. When signed, it first appeared in the "Moniteur de Rome" and was soon after published throughout the world.

The work of the Commission now took a new form, higher and broader. The Approbation and Blessing of the Holy See had infused a new element of life into the undertaking, which carried with it the promise of ultimate success. There was no longer room for doubt or hesitation. God had stamped His seal upon the work. The success has proved that it was His, "Benedictio illius quasi fluvius inundavit." The question of a suitable site had been again submitted to all the Bishops of the States. Each sent in writing the place of his individual choice to His Eminence, Cardinal Gibbons. And the result of the vote was so largely in favor of the city of Washington, D. C., that there could be no doubt as to what the Board was to do. In the last-mentioned meeting of September 7th, 1887, it was therefore unanimously agreed to select the national Capital as the home of the new Institution.

The Holy Father transferred Bishop Keane from the See of Richmond to that of Agasso "in partibus," and thus left the Rector of the new University entirely free to labor in its behalf. It is no exaggeration to say that to the untiring zeal and wise policy coupled with his splendid gift of eloquence, his patriotism, and his eminently practical views of men and things, is to be attributed in great part the astonishing growth of the young organism, both in its moral and material aspect. In order to succeed it was necessary to make the idea of a Catholic University first of all popular. It had to become a familiar aspiration of the Catholic American people as well as of the clergy. It needed to be introduced to its sister institutions in Europe, so that a happy relation unto mutual usefulness might at once be established. A Faculty of professors had to be gathered, who could at once enter the foremost ranks among scholars and scientists in Europe and in America. The

material buildings had to be provided, which of itself was sufficient to engage the attention of a mind given by necessity to many things at once. All this and more has been accomplished without confusion, without collision. Prejudice is silenced; interest everywhere elicited; the most cordial relations established with the various universities of Europe, so that they will aid our purpose; professors of highest attainments in their respective fields have been secured; the buildings necessary are nearly completed.

The corner stone of the Divinity Hall was laid on May 24th, 1888, with most impressive ceremonies. His Eminence the Cardinal, assisted by some thirty Archbishops and Bishops, hundreds of the clergy, and amidst a vast concourse of people from every part of the land, performed the ceremony. His Excellency, the President of the United States, Grover Cleveland, together with his Cabinet and suite, lent by his presence his unprejudiced influence to the solemn occasion, thus testifying to the national character of the undertaking. Today the lecture halls of the theological and philosophical schools, with their various appointments, stand already a pride of the District of Columbia. The Divinity Chapel is a beautiful structure, and the separate gift of Miss Lina Caldwell, younger sister of the foundress of the First University College, and a memorial to her revered parents. The University property embraces at present the charming site upon which these edifices stand, extending over sixty-five acres. Thanks to the generous response of clergy and laity to the appeal for the completion of this great national and Catholic monument, the institution is to date free from financial incumbrances. More than this. There is a surplus constituting a founded capital and wisely invested, which will amply support in perpetuum the governing body, that is, the faculty and officers in the department of sacred studies. Thus, whilst we are enabled to procure an efficient corps of professors and managers, the teaching of the University is free. Students are merely expected to supply their material wants, and for

this purpose an adequte pension is required. Under such conditions the new schools will enjoy a freedom which can be appreciated best by those who know how much similar institutions are hampered in the work of education by their dependence upon the financial support of their scholars. The best class of our students naturally avail themselves of these advantages, and the anticipated difficulty of "no hearers" is removed by the fact that there are fully as many applicants for admission to the higher course of Divinity as the present buildings can well accommodate; students who have completed the regular course in philosophy and theology at the seminary; young priests who have been on the mission for some time, but wish to return to a life of study. The Paulist Fathers of New York have already rented, and in September next will establish, a house of studies on the University grounds, so that such of their novices as may be qualified can attend the classes of the Divinity School. That similar arrangements will be made by other religious bodies is to be expected from the fact that the invitation is open to them, and that the Holy Father has expressed it as his desire that thus uniformity of teaching in all the ecclesiastical institutions of the country may be brought about.

We should have said that, according to the terms of the Incorporation act, chartering the Institution as enjoying the civil rights and privileges of a regularly constituted university—there is a body of trustees nominated "for the first year of its existence and until changed or removed by the corporation itself." The number of trustees forming the body corporate are seventeen, only two of whom were not in the original charter.[1] Our sketch would hardly be complete, from an historical point of view, if we omitted to give the names of these gentlemen, on whom the responsibility of the present work primarily rests. The Board of Trustees as at present constituted is composed of His Eminence Cardinal

[1] The Rt. Rev. C. P. Maes, Bishop of Covington, and Kilian C. Flasch, Bishop of Lacrosse.

Gibbons; the Most Rev. John J. Williams, Archbishop of Boston, Mass.; the Most Rev. Patrick J. Ryan, Archbishop of Philadelphia, Penn.; the Most Rev. Michael A. Corrigan, Archbishop of New York, N. Y.; the Most Rev. John Ireland, Archbishop of St. Paul, Minn.; the Rt. Rev. John L. Spaulding, Bishop of Peoria, Ill.; the Rt. Rev. John J. Keane, Bishop of Agasso (in part.); the Rt. Rev. John Foley, Bishop of Detroit, Mich.; the Rt. Rev. Martin Marty, Vicar Apostolic of Dakota, Dakota; Rt. Rev. C. P. Maes, Bishop of Covington; Rt. Rev. Kilian C. Flasch, Bishop of Lacrosse, Wis.; Mgr. John M. Farley, St. Gabriel's Church, N. Y.; Rev. P. L. Chapelle, D. D., St. Matthew's Church, Washington, District of Columbia; Rev. Thomas S. Lee, Cathedral, Baltimore, Md.; Mr. Michael Jenkins, Baltimore, Md.; Mr. Eugene Kelly, New York, N. Y.; Mr. Thomas E. Waggaman, Washington, D. C. The officers are His Eminence the Cardinal, Archb. of Baltimore, president of the Board and ex officio chancellor of the University; Mgr. J. M. Farley, secretary; Mr. Eugene Kelly of New York, treasurer. The Rt. Rev. John J. Keane, D.D., Rector; Rev. P. J. Garrigan, D. D., Vice Rector. These are to lead the way, to protect and further the interests of the Institution, the end and aim of which is the glory of religion, the strength of civil government; for, the end proposed by the Council of Baltimore in founding the Washington University is to establish a perpetual institution, not merely to uphold and strengthen the law of God, the creator and redeemer of the human race, but also "to shed lustre on religion, by supplying it with proofs, becoming clearer day by day, drawn from sacred and profane learning, and from the new discoveries, the result of investigation by men of genius. And furthermore the University is intended to furnish young men with such training in mind and character as will best qualify them to contribute in the capacity of citizens to the honor and defense of their country."

I have thus briefly summarized the history of the new University, setting forth its marvellous growth and devel-

opment during the short space of five years. From whatever point of view we consider the work, we must confess that the "favente Dei gratia" upon which the Fathers of the Third Plenary Council relied so much, is the secret which impels it along; that Divine Providence is directing it, and that it is a work according to the Heart of the God of Light and Truth.

CASUS MORALIS.

MARIA dum famulatum exerceret in aliqua civitate, ubi non existit impedimentum clandestinitatis, sponsalia contraxit cum Petro, et dein cum eodem habuit carnalem copulam. Antequam autem matrimonium vere contraheret domum reversa est apud matrem suam, ibique cito oblita est Petri, tum quia hic nullum dederat signum amoris, tum quia in alium amatorem, scilicet Paulum, inciderat. Hæc omnia nunc Maria sincere manifestat suo confessario, et addit se ex Paulo gravidam evasisse ac proinde matrimonium cum eo certissime et quamprimum esse celebrandum.

UNDE QUÆRITUR:

I. Quænam sit doctrina certo tenenda circa matrimonium quod in *jure* dicitur *præsumptum?*

II. Quid, juxta casum, practice agendum sit confessario?

RESP:—I. Matrimonium *præsumptum* vocatur a canonistis illud quod neque est proprie *verum*, quia reapse non fuit explicite contractum, ita ut ipsius existentia possit aut testibus aut aliis solidis argumentis probari; neque est mere *putativum*, nullum habens fundamentum a parte rei; sed quod solum innititur in aliqua *præsumptione juris*. Hæc autem præsumptio juris præcipue locum habet in triplici casu. Ac 1°—quando in locis ubi non viget impedimentum clandestinitatis, post sponsalia absolute contracta inter duas personas habiles, secuta est inter eas copula carnalis; tum enim consensus de futuro recte

præsumitur transiisse in consensum de præsenti; nam, quoniam delicta non præsumuntur, copula illa non fornicario sed maritali affectu præsumitur habita. 2°—Quando post sponsalia inita *sub conditione*, ante ejusdem eventum intercessit carnale commercium; tunc enim sponsi recte præsumuntur voluisse recedere a conditione, ac proinde matrimonium absolute contrahere. 3°—Quando post sponsalia *de præsenti* ab impuberibus invalide contracta, inter eosdem, ubi adepti fuerint pubertatem, signa interveniunt ratificati consensus, cujusmodi sunt non tantum copula carnalis, sed etiam oscula, amplexus, cohabitatio, et alia hujusmodi.—Quoniam autem ultimi duo isti casus, utut possibiles, non facile apud nos occurrere solent, præstat ad primum tantum attentionem nostram convertere.

De hoc autem ita breviter tota doctrina perstringitur a Schmalzgrueber, Vol. IV, p. i., tit. i., n. 115 et seqq. "Jure antiquo sponsalia de futuro per secutam copulam carnalem transibant in matrimonium, prout sumitur ex *cap. Veniens* 15, et ex *cap. Is qui* 30, *hoc titulo.* Ratio est quia Ecclesia ex carnali copula præsumit in sponsis conjugalem consensum ad excludendum peccatum, quod scilicet sponsus et sponsa non fornicario sed maritali affectu se invicem cognoscere voluerint, quia delictum non est præsumendum. Estque præsumptio ista juris et de jure, *h. e.*, omnino certa et indubitata, contra quam non admittitur probatio: consequenter, ubi jus hoc antiquum viget, non audiretur sponsus asserens, se sponsam non maritali sed fornicario solum affectu cognovisse, et si matrimonium postea contraheret cum alia, compelleretur ad hanc deserendam, et adhærendum primæ. . . . . Habet autem præsumptio ista locum solum in foro contentioso et judiciali, non vero in interno conscientiæ; nam in hoc judicatur secundum rei veritatem, et non secundum præsumptiones, si his aliud quid præsumatur, quam habet rei veritas. Hinc si sponsus sponsam revera non maritali, sed fornicario affectu cognovit, in foro pœnitentiali et coram Deo non esset matrimonium; quia Papa non potest facere, ut sine consensu expresso vel tacito sit verum matrimonium."

Ex his jam statim apparet cur moderni auctores, qui pro Europa aut in Europa scripserunt, nihil vel quasi nihil habeant de hac quæstione; pro ipsis enim caput hoc doctrinæ reputatur prouti practice antiquatum, et tanquam aliquid quod ad eruditionem solum pertinet; siquidem, ut ipse Schmalzgrueber habet loc. cit., per jus novum invectum a Concilio Tridentino, sponsalia de futuro nunquam dicuntur per se transire in matrimonium, nisi consensus exprimatur coram Parocho et testibus. Verum non idem dicendum est de hac regione. Apud nos enim, exceptis paucis illis diœcesibus in quibus ceu promulgatum habetur Decretum *Tametsi*, jus illud antiquum viget et vigere debet in toto suo vigore. Quare aliqui theologi, dum ultimum Concilium Plenarium Baltimorense agebatur, non absque ratione petierunt ut impedimentum clandestinitatis apud nos ubique introduceretur, ut exinde pastores animarum non amplius tenerentur magna illa difficultate quæ pro foro externo oritur ex doctrina nuper exposita circa matrimonium *præsumptum*.

Neque dicas difficultatem, apud nos etiam, omnino evanescere ex alio capite, ex eo scilicet quod sponsalia veri nominis non existant; nam respondetur assumptum esse apertissime falsum et quotidianæ experientiæ contradicere. Conceditur profecto non dari apud nos sponsalia quæ a canonistis vocantur *ecclesiastica* vel *solemnia*: conceditur etiam non habere vim sponsalium omnes illas promissiones mutui et æterni amoris quæ inter nostros adolescentes et puellas quotidie fiunt, sed hæc omnia non probant nunquam locum habere apud nos vera et valida sponsalia.

II.—Ut ex simplici lectione casus apparet, Maria magno urgetur desiderio contrahendi matrimonium cum Paulo, et a confessario quærit num possit tuta conscientia valedicere Petro. Ut igitur confessarius inquirenti recte respondeat, ei examinandæ sunt difficultates quæ ex hac parte oriuntur. Porro duæ adsunt: una ex matrimonio præsumpto cum Petro, et alia ex sponsalibus cum eodem.

Difficultas ex matrimonio præsumpto tota pendet ex duplici

circumstantia, scilicet ex qualitate affectus quo Petrus et Maria carnalem copulam simul admiserunt, et ex notitia prædictæ copulæ apud forum externum et contentiosum. Quare confessarius placide interroget Mariam num maritali aut potius fornicario affectu sese mutuo cognoverunt. Si primum: scilicet si Maria dicat se et Petrum copulam habuisse, quia ambo putabant se jam frui posse juribus viri et uxoris, ac proinde in carnali conjunctione non adesse proprie peccatum, sed solum quid minus rectum ratione scandali, nullus jam amplius erit locus difficultati ex parte veritatis matrimonii, et Maria dicenda est in foro conscientiæ vera uxor Petri. Erit sane difficultas ex parte voluntatis Mariæ, quæ decisioni forte non facile acquiescet, sed ad difficultatem istam superandam prudentia et charitate magna opus est, non autem scientia Canonum et doctrina theologica.—Si autem contrarium responsum, prout res probabilissima est, dabitur a Maria, tunc videat confessarius num quæstio deducta fuerit ad forum judiciale et contentiosum aut saltem cognoscatur in foro externo.—Si omnia secreto facta sint, et copula illa, quæ in præsenti hypothesi supponitur admissa animo fornicario, ad nullius aut quasi nullius notitiam pervenerit, declaret confessarius ex hoc capite nullum adesse obstaculum prominus Maria nunc ducat Paulum in matrimonium. Si vero tota quæstio jam pertineat ad forum externum, et præsertim si Petrus ex sua parte insistat in prosecutione juris, tum revera maximæ erunt angustiæ non quidem pro confessario, sed pro parocho. Parochus enim vel quicumque alius superior agens in foro externo nullo modo poterit permittere Mariæ quominus ducat Paulum, et illam obligare debet ad convivendum cum Petro utut Petrus de facto non sit ipsius maritus: ad convivendum, inquam, seu potius ad cohabitandum seu externe sese gerendum ut uxorem, non autem ad exercendum jura et officia uxoris, siquidem non est, sed solum *præsumitur vera uxor Petri.*—Hæc omnia clare enucleata habentur in Instructione S. Congr. de Prop. Fide data 17 Jan. 1821.—

Difficultas altera quæ provenit ex sponsalibus maxima esset

et forte insolubilis, si ea supponantur adhuc perseverare. Notum quippe est vera et valida sponsalia producere impedimentum impediens, a quo nemo potest dispensare, quia nemo permittere potest quominus lædatur justitia stricte dicta. Sed si casus attente legatur facile colligitur sponsalia inter Petrum et Mariam jam esse dissoluta, vel ex culpa Petri, vel ex culpa Mariæ: ex culpa Petri, si hic, postquam Maria ad matrem suam reversa est, cessavit dare signa illa amoris et benevolentiæ quæ in similibus adjunctis dari solent et debent; ex culpa Mariæ, si hæc temere secuta est Paulum cum injuria Petri.

Cf. Instructionem S. C. de P. F. *de conjugiis*, apud Konings, p. lxv., edit 5.— Bucceroni, Enchirid. mor., p. 147.—Schmalzgrueber, Vol. IV., P. I., Tit. I., N. 115 et seqq.—Ballerini, edit. 3, p. 716, not. (a).—Heiss, §. 1.—Konings, N. 1546, 3°.—Sabetti, N. 838, quæs. 3°, et N. 853.—

A. SABETTI, S. J.

CONFERENCE.

THE ROSARY DEVOTION IN OCTOBER AND DURING THE YEAR.

ON September 1st, 1883, the Sovereign Pontiff issued an encyclical "Supremi Apostolatus," in which he exhorts the faithful of the entire world to instant prayer and the assiduous practice of those virtues of which the Blessed Mother of Our Divine Saviour is not only the highest expression among creatures, but of which she now, reigning in Heaven, is the fosterer and protectress. As the devout practice of the time-honored prayer known as the Rosary is one of the most efficient methods for gaining this double end; and as the present needs of the Church call for special and united prayer, the Holy Father directs that the devotion of the Holy Rosary be revived among the faithful. The month of October is set apart for daily public prayer in honor of her whom we call the

Queen of the Most Holy Rosary, as a time most opportune to explain to the faithful the beautiful meaning, and to recite with more than ordinary solemnity the prayer of the Rosary. At the end of the Litany of our Blessed Lady, called, "of Loretto," the invocation "Queen of the Most Holy Rosary, pray for us," is to be added. Finally, the feast of the Most Holy Rosary has been raised in its rank to a duplex II cl.

The devotions prescribed for the month of October of 1883 were again ordained in 1884, in an encyclical dated Aug. 30, "Superiore anno." In the following year, Aug. 20, 1885, the Holy Father, through a decree of the S. Congregation, prescribed that the said Devotions during the month of October should be continued as at first established, until the liberty of the Church were fully restored to her in the freedom and full exercise of lawful jurisdiction of her Sovereign Pontiff, who, whatever false statements the enemies of the Catholic faith made in regard to it, was not only deprived of his rightful possession, but daily interfered with in a thousand petty and malicious ways by a hostile and assuming government.

Hence, the October Devotions, as held in previous years since 1883, are of obligation until the freedom of the Holy See is secured. The subsequent decrees of the S. Congregation on the subject have confirmed the above, adding some slight modifications in the form of privileges for those who cannot have Benediction in the customary manner. We mention the matter below.

The Devotions are to be as follows:

"*From the first day of October, to the second day of November following, five decades of the Rosary and the Litany of the Blessed Virgin shall be daily recited in all parochial churches, and in public chapels dedicated to the Mother of God, and in all such chapels as the Ordinary may designate.*"

"*If these devotions take place in the morning, the prayers are to be said before, during, or after the Mass* (*Sacrum inter preces peragatur*); *if in the afternoon or evening,* (*postmeridianis horis*), *the Blessed Sacrament should be exposed and Benediction given. And*

we wish likewise that wherever the civil laws permit it, the Sodalities of theMost Holy Rosary make the devotion with solemn procession in public."

For those who live in the country and are during the month of October engaged in harvesting, the Ordinary of the diocese is empowered to postpone the devotion to November or December, with the same privileges as granted to the October devotions.

In churches or oratories having, on account of poverty, no ostensorium or remonstrance, Benediction may be given (prudenti judicio ordinarii) with the ciborium or pyxis.

This is to be done in the following manner:

The candles (twelve at least, of wax) on the altar, lighted, the priest in surplice and white stole, accompanied by two servers bearing lighted candles, goes to the altar, prays a moment, then opens the Tabernacle so that the faithful may see the pyxis, covered with its veil. He does not take it out but leaves the tabernacle door open. He genuflects, goes to the lowest step of the altar, says the Rosary and Litany; then he recites the *Tantum ergo, genitori,* with the usual versicle and response *Panem de cœlo,* etc. He then rises to say *Oremus* and the prayer *Deus qui nobis,* etc. After the prayer he receives the humeral veil, goes up to the tabernacle, genuflects, takes the ciborium containing the M. B. Sacrament, covering it completely with the ends of the humeral veil. Then he turns to bless the people with the M. B. Sacrament in the usual manner of the cross, replaces the pyxis in the Tabernacle, genuflects, and closes the Tabernacle.

N. B. There is no incense or the use of the Cope. There need be no chant.

We give the *Indulgences attached to the devout performance of the above exercises.*

All who are present at the public recital of the Rosary, or who, if reasonably prevented, recite the same in private, gain an Indulgence of seven years and seven quarantines, each time.

All who assist at these devotions in public at least ten times,

or, if lawfully hindered, perform the same as often in private, gain a Plenary Indulgence, provided they receive the Sacraments of Penance and the holy Eucharist worthily during that time. Those who receive these Sacraments on the feast of the Holy Rosary, or within the Octave, likewise gain a Plenary Indulgence.

To obtain these Indulgences the usual condition is to pray according to the intention of the Sov. Pontiff.

THE ROSARY ON SUNDAYS AND HOLYDAYS.

Qu. Will you explain the obligation which I am told exists for rectors of churches to have the five decades of the Rosary recited on all Sundays and holydays throughout the year? When did the Holy Father order it? Is it to be said before or after the High Mass, or may it be said in the afternoon? Does it oblige under pain of venial or grievous sin? Does it oblige the same as the prayers said after Low Mass? Does it oblige on festival days of obligation?

Resp. On the Eve of Christmas, 1883, the Holy Father issued a Brief beginning with the words "Salutaris ille," in which he prescribes that in the Litany of Loretto, after the invocation "Queen conceived without original sin" shall be added the prayer "Queen of the Most Holy Rosary, pray for us." In this letter, signed by Cardinal Mertel, the following passage occurs:

"We exhort and beseech all to persist religiously and constantly in the custom of daily reciting the Rosary; and we declare it to be our wish that *in the principal church* (cathedral) *of each diocese it should be recited every day*, and *in all parish churches every Sunday and festival day*." Omnes hortamur atque obsecramus, ut quotidianam Rosarii consuetudinem religiose et constanter insistant: itemque declaramus. *Nobis esse in optatis* ut in Diœceseon singularum templo principe quotidie, in templis curialibus diebus festis singulis recitetur. (Lit. Apost. xxiv Dec. 1883.) The above shows that the obligation is not *strictæ interpretationis*, that therefore it *does not*

bind under any sin. As to the time for reciting the Rosary, it is left entirely to the good sense of the pastor or rector, who may also omit it whenever it should be a hindrance otherwise to good order or devotion in the church. The object is plainly to make the faithful cherish and practise this admirable devotion by the frequent use of it in the church, as also to bring about the triumph of our holy Faith by the united and devout prayer of the Catholic people.

THE PLACE OF THE PULPIT.

Qu. Where should the pulpit be in the church?

Resp. The Gospel side is naturally the most appropriate place for the pulpit. The common practice from earliest times and in some cases positive synodal decrees (Conc. Prag. 1860, cap. vi.) place the pulpit on the gospel side. St. Charles Borromeo (Instr. fabr. i. 22 in the Acta Mediol.) likewise ordains it, where it is possible. Nevertheless there is no ecclesiastical law having universal application on the subject. In general, decorum and convenience must be taken in consideration.

BOOK REVIEW.

PRINCIPIENFRAGEN DER CHRISTLICHEN ARCHÆOLOGIE, erörtert von Joseph Wilpert. Mit zwei Tafeln in Lichtdruck.—Freiburg im Breisgau. Herdersche Verlagshandlung. 1889. $1.50.

This book is in the main polemical. It was originally called forth by some arrogant criticisms made against De Rossi and his school on the part of several non-Catholic archæologists in Germany. To determine the true merits of the case our author inquires into the principles which underlie the science of Christian antiquity. As to the facts, he follows De Rossi himself, who is admitted on all hands to be the prince of modern archæologists, not only in the amount of researches he has personally made, but in the accurate and conscientious industry with which he has utilized the works of his predecessors, notably those of the learned Jesuit

Marchi. The English reader is familiar with the monumental work *Roma Sotteranea*, which has been translated by Spencer Northcote and Brownlow, and passed, we believe, through two editions. The Protestant Dictionary of Christian Antiquities (Smith and Cheetham) also draws its authority largely from the above work of De Rossi as well as from his *Inscriptiones christianæ urbis Romæ.* (1861).

It is curious to note to what ridiculous lengths scientific men will sometimes go in their efforts to undo arguments in favor of the Catholic Church. Every one even superficially versed in Christian Symbolism knows the meaning of the "fish" so frequently found engraven on the tombs in the Catacombs, together with the words "in pace." The letters of the Greek word "ichthus," meaning fish, are respectively the first letters of the Greek sentence, "Jesus Christ, the Son of God, our Saviour." Professor Schultze, who with others has written learnedly upon the subject, knows that all this means nothing of the kind. The fish, which, by the way, he discovers to be sometimes a dragon, sometimes a dolphin, and what not, is simply the expression, in a sort of hieroglyphic way, of the family name which belonged to the dead. Under this theory he finds that the dove with the olive branch is at one time really an eagle, at another a goose, and he sees amid the dim light of the Catacombs, with the eyes of a critic sharpened by a zeal for science which is to dissipate the darkness of Christian imagination and fanaticism, he sees—mark—the word "anser" written once below the supposed dove. He has, however, a little doubt, and hence, to be perfectly honest with the interested world, he places a (?) after the *anser*. Some of his pupils, who acted as evangelists of this deep wisdom, thought the modest hesitancy of their master unworthy of him and so omitted the (?) in reprinting the theory. But what proves his idea beyond a doubt is the discovery in the Catacombs of a slab, not of marble or stone, it is true, but of terra cotta, on which the plain form of a ham the unquestionable resemblance of a modern ham, whether of Rome or Chicago, is depicted. Below it is inscribed the word *Perna*. Now this means exactly "ham" (or bacon?). He dilates over the epitaph. Here is a child whose name was Ham or Bacon—at any rate, *Perna*, and which the sorrowing relatives perpetuated by the added image of a joint of pork. It must have been a saddening revelation when experts, on examination, showed that the supposed monumental slab was an old sign-board, as they were customary to be placed over taverns; in short, an old shingle of a meat-shop, which, how it found

its way here, is easily explained, remembering the stealthy and hurried manner in which the Christians, during the persecutions, often had to bury their dead. Aside of such pleasant expositions of un-Christian wisdom the reader will find his attention called in this book to many of the neglected beauties of the early Christian epitaphs. The distinction between Christian and pagan epigraphy is also clearly drawn out in the Introductory Chapter. There are a few fine illustrations at the end of the book. The whole speaks of Herder's superior judgment, which for many years that house has habitually shown in the publication of important works.

WANDKARTE VON PALÆSTINA. Von Dr. R. von Riesz. Maszstab, 1 : 314,000. Mit einem Nebenkärtchen der Sinaitischen Halbinsel und Kanaans.—Freiburg. B. Herder. 1889. $2.00

A large map of the Holy Land intended principally for the schoolroom. In spite of the many itineraries which have been drawn up of this most interesting and sacred portion of the globe, from the famous Anomasticon of Eusebius down to our own day, it is only within very recently that any sort of correctness as to the true location of many of the scriptural places has been attained. The earlier geographers lacked the scientific methods of measurement which alone could insure perfect accuracy. Afterwards changes occurred which largely destroyed the old landmarks and made it more difficult to apply the modern engineering system. We have compared this map with the excellently executed one of M. d'Anville and also with the later ones of Dr. Gratz, and the distances differ considerably, especially about the western and the upper east Jordan, in all three. We are assured, however, that this newest drawing of Palestine as it was at the time of our Lord is scrupulously correct and based upon the report of the Palestine exploration corps organized in England some years ago and upon Schumacher's measurements made in 1885. The nomenclature is taken from the Vulgate, and in the impression of the chart, which is very attractive in coloring and clearness, the different places are emphasized according to their scriptural importance. We read in the lives of many of the great confessors that they were helped in their spiritual life by the study of the localities of the Holy Land frequented by our Lord. St. Ignatius of Loyola particularly advises this study as fruitful of many graces in the priestly life. The map before us will prove of great assistance in this study or meditation on the life of Christ.

CANON MISSÆ ad usum Episcoporum ac Prælatorum solemniter vel private celebrantium. Editio Tertia. Cum adprobatione Sacrorum Rituum Congregationis.—Ratisbonæ, Neo-Eboraci et Cincinnatii. Sumptibus, Chartis et Typis Friderici Pustet, S. Sedis Apost. et S. Rit. Congr. Typographi. MDCCCLXXXIX.

Every new edition of liturgical works issuing from the officina of the Pontifical Printers at Ratisbon seems to surpass its predecessor in excellence of execution. The corretness of the text in this case as in others is guaranteed by the revision of P. Schober, C. SS. R., the well known liturgist and episcopal censor at Ratisbon, attested by the Secretary of the S. Congregation of Rites. That this is of great importance need not be proved after the many Briefs upon this subject of Leo XIII, who strenuously wishes all spurious liturgical books to be suppressed. The new editon is enhanced by illuminations in gold of the Initials in the Canon proper and the binding of the "de luxe" style, which, like other insignia of the Prelacy, entirely becomes the precious purpose of its use.

THOUGHTS AND COUNSELS FOR THE CONSIDERATION OF CATHOLIC YOUNG MEN. By the Rev. P. A. Von Doss, S. J. Freely translated and adapted by the Rev. Augustine Wirth, O. S. B. Fr. Pustet Co. New York and Cincinnati. 1889.

We could wish that every one who has to deal with young men, intending to further their real welfare by means of Christian education, whether in school, or church, or the societies that bind our young men to the latter, would make himself master of the contents of this book. There is a good deal of matter in its 625 pages, yet nothing superfluous when you begin to examine closely. Nor is it so much matter of simple instruction, which one may find in other books, perhaps only differently shaped. The writer appeals to the heart as well as to the mind of our youth. Like Lacordaire, or Montalambert, or Ozanam, he loves the youth to whom he speaks, and dreads the dangers to which they are exposed as if they were his own. Furthermore, he takes a realistic view of his subject. The young man whom he addresses, although a Christian youth, is actually caught in the meshes of worldliness and sin. Father Von Doss takes him by the hand, leads him forth from the danger, cures his wounds, strengthens his new purpose, and teaches him a way of sanctifying his daily life, making it very happy, in securing that peace which only God can give to the willing soul. Like most books of this kind, which are built on the model of the sacred text, or that of the ascetical works, like the "Following of Christ," you may read a chapter, or even part of it, and stop to reflect without injury to the general train of thought.

The translation is good because free, and Fr. Wirth certainly deserves our thanks for having undertaken it.

A SHORT CUT TO THE TRUE CHURCH, OR, THE FACT AND THE WORD. By the Rev. Father Edmund Hill, C. P. Notre Dame, Indiana. Office of the "Ave Maria."

This is one of those happy little publications, which are likely to effect a great deal of good, if known. In a familiar style, Father Hill takes our prejudiced, but not bigoted friend, who has his Bible in hand, and is in a mood to listen to reason, by the arm, points out to him a magnificent structure beyond the mountains, and asking questions about it, quietly forces upon him the conviction that that is exactly the Church described in the sacred text. Meanwhile they have moved close up to the gates, and there remains nothing but to enter. The book is not devoid of spicy bits, which help the argument. For the rest, it bears the neat impress of the "Ave Maria" publications generally.

CREUSET DU PRETRE par Joseph Péréz de Sécastilla, Docteur en l'un et l'autre droit. Traduit pour la première fois de l'Espagnol en Français par un directeur de Séminaire. Deuxième Edition, revue. — Paris. P. Lethielleux, Libraire-editeur. 1889.

This small volume, which has been over two hundred years in the hands of the Spanish clergy, was never fully appreciated by the outside world, until a few years ago the rector of a French seminary translated it. It received at once the highest encomiums of the Episcopate and clergy of that country, and we sincerely wish it were translated into English. Meanwhile, it will prove a very acceptable guide in the spiritual direction of the priests and seminarians who read French, for, whilst it was principally written for the former, the author has added some chapters at the end, which make it equally useful for those who aspire to the high dignity of the priesthood.

BOOKS RECEIVED.

CURSUS SCRIPTURÆ SACRÆ auctoribus R. Cornely, J. Knabenbauer, Fr de Hummelauer, aliisque Soc. Jesu presbyteris.—COMMENTARIUS in JEREMIAM Prophetam auctore Josepho Knabenbauer, S.J.—Parisiis, Sumptibus P. Lethielleux, editoris. 10 Via Casette, et apud F. Pustet, S. S. A. Typ., Ratisbonæ et Neo-Eboraci. 1889.